

THE
DANGER
OF THE
ERRORS
OF THE
RULERS.

A
SERMON preached upon the Tenth
day of March 1661. at the Assizes for
Staffordshire held at Wolver-hampton.

BY
EDWARD POWEL, Master in Arts
and chief School-Master in Stafford.

*Ita nati estis, ut bona malâque vestra ad Rem-publicam
pertineant. Tacit. Annal. l. 4.*

Ο' τῶν ἰδιωτῶν ἀρεὶα βίος ἡ σωφρονέστερος, ὥς τῆς ἀρεσκύνε
πανσάμην τῷ μεταωρολογεῖν, ἡ τίλη ἡ ἀρχαὶ ἐπισκο-
πιῖν, — ἵπας τὸ παρὸν ἐν γάμιν, παραδράμης γελῶν τὰ
πολλὰ ἡ περὶ μὲν ἐς πικράτως. Lucian.

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THE
DANGER
OF THE
FIRE
OF THE
MILLERS

...on the ...
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To the Honourable JOHN BELOT
Esq; High Sheriffe of the County of Stafford.

SIR,



*Preach'd this Sermon by your
appointment ; but was disap-
pointed in my expectation. For
I look't for censure from those
that heard it , but found it
from those that heard it not.*

*I read in the book of the Reve-
lation of St. John, Chap. 4. V. 8. of Four
Beasts, that had Eyes within ; but we have need
of Eyes without ; when the Labours of a poor
Minister (such as they are) are scan'd by hear-
say. Upon this Account I have made it pub-
lique, and have hardned my heart against my
understanding and conscience of my own weak-
nesse. And that you may see I do not rely upon
the strength of it's constitution, that it can live
in spite of the breath of Censurers, I crave the
Posse Comitatus for it's protection. That You,
Sir, will be pleas'd to defend it and me, wherein
neither I nor it have offended.*

It was the advice of the Mother of Art-xer-

The Epistle Dedicatory.

xes in Plutarch, that they who would addresse themselves to Great Persons must use *quasi* *procurator* fine silken words. Herein, I confesse, I have mist it, for the cloathing is rugged: But if the plainnesse of the dresse be all that makes it despis'd, 'twill prove the more innocent. The Adversaries of it, I mean, those, that have spoken most against it, are persons to whom I wish all peace and happinesse: and I may in the sight of God with a good conscience protest, that in these late times of Rebellion, I was from my heart griev'd to see Men of no Religion make a prey of them, and their Estates for their Religion. Yet God forbid, that Roman Catholiques (as they call themselves) should justle in our streets with Reformed Catholiques; and God forbid again, that we should be reduc'd to the condition of the Church of God in the time of Nehemiah, ch. 4. v. 17. with one hand working, with the other hand holding their weapons. I look upon the Protestant Religion as the Palladium of Great Brittain, and his Sacred Majesty as the Keeper of it. For the preservation of it through Him, and Him in it, I shall truly and constantly pray, and in this I know you will own

Your Hearty Orator and Poor Servant,

EDWARD POWELL.



The Danger of the Errors of the Rulers.

ECCLESIAST. Ch. 10. V. 5. 6. 7.

5. There is an evill, which I have seen under the Sunne, as an error which proceedeth from the Ruler.
6. Folly is set in great dignity, and the rich sit in low place.
7. I have seen Servants upon Horses, and Princes walking as Servants upon the earth.



Ugo de Sancto Victore observeth, that King Solomon had three Names. 1. Solomon signifying Peace. 2. Jedidiah signifying Beloved. 3. Ecclesiastes signifying a Preacher. And according to these three names to have written three books. 1. As Solomon the Proverbs of Solomon, where in the peace of love he instructs the people in vertue and holiness. 2. As Jedidiah, the book of the Canticles, (which may well be called the book of the Beloved, wherein we have the songs of the beloved to his and her beloved.) 3. As Ecclesiastes, the book of Ecclesiastes, or the Preacher, wherein he preacheth the vanity of worldly things. But I read also of another name, viz. Lemuel, Prov. 31. 1. perhaps a name, by which his Mother call'd him, for which happily his Mother gave him at his Circumcision, or else according to the notation of it, signifying taught by God; according to which name perhaps he wrote his naturall History of the Plants, from the Cedar to the Shrub. But this is but conjecture. To hasten therefore to my Text as neer as I can.

See Dr.
Jermin
upon the
Proverbs.

In the precedent verse we find deliver'd an excellent and usefull point of Christian policy to containe every loyall soul within the limits of Duty, which if it had been put in practice twenty years since and upwards, we should not have had cause to complaine.

Jer. 4. 19.
20.

O my bowels, my bowels, I am pained at my very heart, because thou hast heard, O my soul, the voice of the Trumpet, the Alarme of Warre, destruction upon destruction, the whole land is spoyled.

The *Iliaca* passio of civil wars had never rent the bowels of the Kingdome, nor ever such a Government heard of in England as a Stratrocracy.

The effect of those words is this, that no unkindnesse, displeasure or injury should tempt us to the breach of our Fidelity and Allegiance, but rather that we should make use of our *passive obedience*, than to set so high a rate upon our opinions as to maintain them by opposing *lawful Authority*. If the spirit of the Ruler rise up against thee, leave not thy place; that is, be still a subject, remit nothing of thy duty and service. For yielding pacifieth great offences. ver. the 4. In the 5. 6. and 7. verses of my Text, we have an instance of a particular grievance, many times offer'd, and among ingenious spirits ill resented, when wisdom is kept under (for in relation to wisdom, this word *Rich* is set as appears by the Antithesis) and *Folly* advanc'd. When men of desert are promoted, and desert is rewarded with disgraces, many times with punishment. Such was the *Grecian Ostracisme*, and such was the *Roman Proscription*. Such was the *Guerdon* of *Bellizarus*, who for all his service to the Emperour, had his Eyes put out, and reduc'd to that extremity of poverty, that he late by the way side begging! *Dare Obolum Bellizarus*.

Diog.
Lac. t. in
vita De-
met.

And thus *Demetrius Phalerus*, that once had the Government of Athens, after Librarian-keeper to *Ptolomy Philadelphus*, had his statues of marble formerly rais'd to his honour by the Athenians, throw'n down to the ground even by the same men; which ill usage had no other reply from him than this. *At virtutem meam non everterunt.*

This is commonly acted upon the stage of the world.

Solomon

Solomon observ'd it. *There is an evill, which I have seen.* That witleffe, worthlesse fooles find respect and countenance, wise and well-deserving labours draw either scorn or jealousie upon the performers.

So that in this we may behold the blind world scattering her doal at random; to some favour, to some frownes. To wise men want, and wealth to fooles. For the better view of which Ataxy or disorder as it is here propos'd in my Text, observe with me in the words these three circumstances.

1. The place where this disorder is to be seen. *An evill which I have seen under the Sunne.*
2. The fault where it lies, or the cause from whence it proceeds. *It is an Error, which proceeds from the Ruler.*
3. The disorder it self, what it is. *Folly set in great dignity, and the rich in great place.*

That every Ataxy, all disorder is an evill, I need not, I will not spend time to prove.

Something of the place, where this evill is to be seen. *Under the Sunne.*

This is *Solomons* usual Phrase; A phrase no where more used than here in *Ecclesiastes*.

And there may be a two-fold reason alleg'd for the use of it. 1. To denote the quality of the things whereof he speaks. 2. To declare their large extent.

1. The quality, that this his discourse is onely about sublunary affairs, not heavenly matters, of things under the Sunne not above the Sunne.

2. Their large extent. A disorder to be seen not in one place onely, or under one climate, but every where *Under the Sunne*.

Ground we it upon the first reason, then this is the Observation.

Above the Sunne there is no such evill: Hereafter when we shall be exalted through grace and mercy, we shall meet with no such Ataxy or Confusion. There is no failing of a Christians hope, no disappointment of a Christians Faith. No; There our faith shall be turn'd into a manifest vision

Obs. I.

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vision of God. Now we see through a glasse darkly, then face to face.

There our hope shall be turned into enjoyment. They
 Rev. 7. 16. shall hunger no more, neither thirst any more, neither shall the
 17. Sunne light on them nor any heat: for the Lamb which is in
 the midt of the throne shall feed them, and lead them unto
 living fountaines of waters, &c. There our imperfect love
 shall be turn'd into the perfect love of God, love that shall
 1 Cor. 13. abide for ever. Prophecies shall fail, and tongues shall cease,
 8. but charity never faileth.

As none comes thither by desert, so none shall be digni-
 fied, that is of no desert. Heaven a place more glorious
 then the Sunne, much more spacious then the prospect of
 the Sunne, admits of no preposterous placing. No unclean
 Rev. 21. thing shall enter therein. Base wretched, faithlesse crea-
 27. tures shall be excluded thence. They who fear God, that
 are rich in spirituell wisdom, servants of righteousness,
 that have forsaken all to follow Christ, shall then and there
 not be deceived of their expectation, nor frustrated of their
 hopes, nor fore-stalled of their happinesse. They who fol-
 low Christ here in Troubles, shall there sit with him on
 Dan. 12. 3. Thrones: They shall shine as the brightnesse of the Firma-
 ment, and glitter as the starrs. Such honour have all his
 Saints.

Who would not then contemne this world in respect of
 Heaven? who would not rather live above? Hear what
Africanus an Heathen could tell *Scipio* in his dream. *Si*
vivunt, qui e corporum ergastulis tanquam e carcere evolave-
runt, vestra vero que dicitur vita, Mors est. While we live
 here we shall see many vanities, hear many follies, taste of
 many sorrowes, and have experience of many miseries. But
 when we shall be above the Sunne, we shall be like the Hill
Olympus above wind and weather.

Yet while we do live here under the Sunne, we must
 possesse our soules with patience, *Exet nor thy self because of*
 Psal. 47. 1. *evill doers, &c.*

Do others rise and thou fall? are others promoted and
 thou still in silent obscurity? Alas! these are sublunary
 changes, worldly changes.

Nay

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3

Nay in our spiritual state, when we have done all we can here, we shall have many gloomy dayes, many feares, many distractions of Conscience, that our God is not yet reconciled fully to us. The spiritual Sunne is but halfe set in our Horizon, for our happinesse here is onely in fieri and not in facto esse. We are still under the Hammer. As well the temper as the distemper of all things here below consists in contrarieties.

As we ground it upon the second reason of the Phrase, for the large extent, then the Observation is this,

Deserts unrewarded are every where common in the practise of this world. When *Mordecai* had served the King to the saving of his life, the question was asked, what honour had been done to *Mordecai* for this; his servants answer'd, nothing is done for him. *Joab* complain'd of it before among the *Jewes*, *Trismegistus* among the *Egyptians*, *Aristides* among the *Athenians*, *Scipio* among the *Romans*, and how many thousand discontented persons are amongst us? But I hasten from the place where, to the person from whence. It proceeds from the Ruler.

Obs. 2.

Hest. 6. 3.

All Ataxies, confusions, disorders in a state, are the products of the Error of the Ruler.

Ob. 3.

Solomon said it, and *Solomon* found it. He said it when he found it by the experience of his own error in Government in his latter time (for then 'tis conceiv'd he wrote this book) doubtlesse fore-seeing what he could not prevent, the great and dangerous revolt, that would come to pass in the time of his sonne *Rehoboam*. 'Twas smartly said of him, if not bitterly,

Tantum ingitum maruit cum maturuit;

Ut nescis utrum magis mireris;

Senium in infante an infantiam in sen.

Emanuel
Thes.

And if *Rehoboam* when he came to the Crown, had been as wise as his Father at that Age, he might have disappointed *Jeroboams* popularity, and have sent him back to *Egypt* from whence he came. But the weaknesse of

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Pro. 29. 12 the Ruler is alwayes followed by the wickednesse of the people. *If a Ruler hearken to lies, all his Servants are wicked* saith *Solomon* himself. As the House of *Saul* grew weaker and weaker, so the House of *David* grew stronger & stronger. The errors of *Sauls* Government casting a beauty and lustre upon *David* though in distraction and persecuti-on; so that *David's* thifts and evasions lookt like victories, and the pursuits of *Saul* a disorder'd march. And doubtlesse (if I may digresse so farre) Our *Saule* that invaded this Government, had so weakned the hands of all Loyall Subjects, so strengthened themselves by Allyes abroad and their numerous Forces at home, that, in the eye of humane judgement, they stood like a rock not to be pulst at, and they might say (as perhaps they did) in our prosperity we shall never be moved; had not the loosenesse and variablenesse of their Councils (the greatest error in Govern-ment) made room for our *Royall David* to sit upon his Fathers Throne.

Hear what *David* himself said, when he came to the Crown, and *Saul* had almost ruin'd the Kingdome. *The*
Psal. 75. 3. *Land is weak, and all the Inhabitants thereof are spoiled, I bear up the pillars thereof.*

Hence doubtlesse was it that the Royall Scepter was banded from Family to Family after the revolt from *David*, till all *Israell* was led away into Captivity. Hence was it that the power and glory of the *Assyrians* was arrested by the valour of the *Persians*, and the *Persians* could not keep what they had got, but through their Luxury made rendition of it to the *Grecians*, and the *Grecians* through their dividing and cantoning the Empire made way for the Roman name to be eterniz'd to posterity. And hence was it, that barbarous unletter'd Nations dissolv'd that learned Empire. And why the *Goths* and *Vandals* over-ran *Germany*, *France*, *Italy*, the greatest part of *Europe*, and the flourishing Churches of *Affrica*; 'twas an error that had it's rise from the Rulers: For though as *Salvian* tells us (who liv'd in those times) the disorders were Epidemical, yet they grew so for want of restraint in the Rulers.

I need

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I need not go so farre to shew you the dire effects, that have proceeded from the errors of Rulers; our own Chronicles will furnish us with examples, as one of the *Edwards*, and one of the *Richards*. *Sed in re tali externa libentius quam domestica recorder.* Cic.

‘Yet sure ’twas more horrible impiety for the Judge in
‘his Circuit to justify the bloody butchering of his Majesty Anno. 1.
reip.
‘of Blessed Memory, by urging them for precedents (*nota*
‘*loquor*) the Murthring of which Princes, no impious Pen Aug.
‘was yet extant so bold, that durst maintaine or justifie.

Nay there is reason that the Rulers errors must needs produce these sad effects. They are like the Planets above, according to their aspects and influences so fares it with Creatures of all kinds here below. They are the *Vena Porta* that convey the life-blood of peace and order into all the Members; nay they are the Originall of nerves, the fountaine of all the Animal spirits, that give strength and motion to all the Limbes. *Omnis nervorum paralyssis a capite.* Nay this error is like the first mans, many times it leaves a universal taint. And therefore the expiatory sacrifices were greater for the sinnes of the Rulers in Church and State, then for the rest of the people. The sinne of the Priest was in the estimate of God, as the sinne of the whole Congregation, and the offering for his sinne was a young Bullock without blemish. Lev 4.3.
v. 23. If the Ruler sinned he was to offer a Kid of the Goats, a Male without blemish. v. 28. If an ordinary man offended, a Female serv’d the turn. v. 32. Whether it were of Goats or of Lambs.

And now (beloved) as the consideration of the excellency of the glory prepared for the Saints to all eternity, made the Apostle Paul to use that Metaphor *Ad hoc tūc dēfuit.* 2 Cor. 4.
17.
O the weight of Glory!

So the consideration of the Anxieties, the Cares and Fears, Jealousies and Dangers, which attend upon the dignity of the Rulers, may well bring me to the same Metaphor to cry out *Ad hoc tūc rēpūe.* O the weight of humane heighth and honour.

The

The Rulers are indeed like heavenly bodies, they have much veneration but little rest.

Prov. 25.
28.

Nay the Ruler is a Kingdome himself; and he is his own Subject, to rule his Actions, his Affections, his Words, his Thoughts, they are the people, which inhabit him. And then hear *Solomon* again. *He that hath no rule over his own spirit, is like a City without walls.* And then in relation to others. What providing for without, what providing for within

Ut insidiis nil liceat, nil pateat dolis

Providing against those without, for and against those within.

Pro. 21. 1.

1. Providing for, taking care for all degrees of people. *The Kings heart is as the Rivers of waters.* In their overflowing what good to the grounds, sometimes what danger?

Sometimes providing against those within, even those whom they have rais'd.

See Dr.
Crakan-
throp up-
on the
Council.

Nay 'twill be requisite sometimes to provide against the Holy Order, that they rise not too high to the checking of the civil power. It could not be but a great error in *Ju-Justinian*, when he had summoned the Fifth General council at *Constantinople* for the suppression of the *Nestorian* Heresie, to suffer Pope *Vigilius* in the same City at the same time with an Assembly of his own to brave it with the Emperiall Convocation. In our own Kingdome *Anselmus* and *Thomas Becket* both Arch bishops of *Canterbury*, with their Crosier staves, did almost try it with the Kings sword, and yet they had to do with stout and haughty Kings; namely, *William Rufus*, *Henry the First* and *Henry the Second*. It were more then the businesse of a Sermon, to recount those Disorders and Confusions, which ranne through all Christendome through the errors of the Rulers in permitting the Sea of *Rome* to tread upon the Neck of civill Authority. Here the folly (which *Solomon* speaks of) might have been conspicuous; nay as if it had been a divine vision of the future Tyranny of the Popes. *I have seen servants upon Horses, and Princes walking as servants upon the Earth.*

And

And who knows not how a blast from the Scotch Horn has shaken the Crownes of England and Scotland.

Providing against men of the Holy Order, especially against such spirits, as dare Print and Publish such a Thesis as this.

“ If a people that by Oath and Duty are obliged to a
“ Sovereigne, shall sinfully dispossesse him, and contrary
“ to their Covenant, choose and Covenant with Another,
“ they may be obliged by their latter Covenant notwithstanding their former.

Videtur sub hoc uno cespice quod latent colubri.

But he was overthrown by the Learned Bishop of Worcester, as David overhrew the Assyrians in the valley of Salt.

Stultitiam immoderati saporis detegens & extinguens. 2 Sam. 8.
13.

And as providing against, so also providing for the Holy Order, that it be not kept too low, lest God depart from between the Cherubins, and so come down to the Threshold, and then fly away into the Mountaines.

I know their are Hannus, that would curtayle and shave the Messengers of God even to their shame. The Church is called Gods Husbandry, and there are Lay-patrons, that would make *οἱ ἑταῖροι* Gods Husbandmen worse then their own. But this is not the Error of our Gracious Ruler, witness his Royal Letter full of Grace and Love to the poor Ministry. I pray God it be not the error of Clergy Rulers.

Well, thus ye see the Pin of Government must neither be wound up too High, nor let down too Low; and then that which makes the *ὁ ὁρὸς τῶν τιμῶν*, The people that understand only the noise will censure the Art and Musick of Government.

If the errors of the Rulers be so dangerous, their callings so weighty; O what prayers and supplications should be put up to Almighty God, especially for those that are in Authority. This is the great duty that lies upon the Subject. Let us look to it. If the spirit of error should fall

Deliro à
lira vel
fulco aber-
rare.
Erasim.

the Ruler (*quod avertat Deus Opt. Max.*) *placentur Achivi.*
The least swerving from the line or track of Justice in Government, will fall heavy upon the Governed.

O then for our own sakes we should be constant in our duty of praying for them, not making tumultuary addresses to them with seditious petitions upon the heads of Pikes. Farre from the custome of the *Persians* in *Xenophon*, who when they came into the presence of their King, pluckt their hands into their sleeves: nò, praying for them; while their hands are busie for you, let your hearts be busie for them with the Lord God, especially at this time of their great and weighty consultations for the settling the Church and State. See what reason.

1. The Churches Enemies, and so the Kingdomes are numerous, and powerfull, if there were opportunity.

Milian was two hard for *Israel*, *Numb.* 25: 18: nay they out-witted them; They vext them with their wiles.

2. They are wealthy, and not only of their own, but what they have got from others in the turn of State.

— *Quibus una Quiritem*
Vertigo facit. —

3. In diligence very active. While the good man sleeps they sow Tares. Very much and very strongly united in their designs, as if they were all acted by one spirit, and that workes strongly in the Sonnes of Rebellion. Let us pray then, that they be not like the Sonnes of *Zeruiah*, too hard for *David*.

An error, which proceeds from the Ruler. Rulers have their errors, and good Rulers too. I beseech you that are Rulers of our County, that ye suffer the reflexion upon these grounds,

1. It will make you more carefull. 2. More humble.
3. More merciful.

1. More careful in correcting your own errors, and in suppressing the errors of the Rulers under you. Though *Afa* did that which was right in the sight of the Lord, yet
he

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he had a disease in his feet. The streame of Justice ranne without obstruction through the higher Courts, while in the mean time the lower petty Courts may like a *Stagnum* contract a *situs*, a filth which may stink in the nostrils of all good men: where the *petit* poor trespasses of transgressors enrich and swell up the purses of covetous Officers. Let me describe many of them in Scripture language. *They give their mouths to evil, and their tongue frames deceit. They frame mischief by a Law.*

Pl. 50. 19.

Pl. 84. 20.

Jer. 5. 26.

Among my people are found wicked men, they lay wait as he that setteth snares, they set a trap, they catch men.

2. As it will make ye more carefull in respect of your selves and others, so again it will make ye more humble in your selves; for it will teach ye not to over-rate your own excellencies. When ye read of *Caius* murther, *Senacheribs* blasphemy; *Judas* his not to be paraleld treason, and the fearfull Apostacy of *Julian*; when ye hear (as ye cannot choose but hear every day) (so sad is the condition of *England*) those horrid murthers, both robberies, treasons perjuries, blasphemies and other horrid sins committed, then by this reflection ye will bleis God for his preventing grace: for you also have the same root, from whence spring all these impieties.

3. As this reflection will make ye more humble in your selves, so it will make ye more merciful to others. Certainly this made Them in ancient times never to give Sentence *nisi prius obductis velis*, till they had drawn a curtain between themselves and the Prisoner.

This reflection will tell ye, that the Prisoner is of the same nature with you, that the soul cost equal price, equally capable of eternal happinesse to through mercy in Christ. — And therefore 'tis a sad thing to see a Judge in the gravity of his smiles to throw scorn upon the Prisoner at the Bar, and instead of gently reproving, bitterly to taunt the Malefactor.

Well yet something remains, that I should lay down rules, give directions for the avoiding of these errors, which I shall neither fetch out of *Tacitus* nor *Polybius*, much lesse

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lesse out of *Machiavil*; I shall onely therefore humbly advise ye, that ye apply your selves and all your Actions to that rule, where there is no obliquity; and that rule is the sacred Word of God.

Let that holy and happy Ruler *David* be your Example; study him, read him in the 101 Psalm, what excellent directions he lays down for all Rulers. *I will sing of mercy and judgement, unto thee O Lord will I sing*, ver. 1. Indeed the whole Psalme is nothing else, but a Judges Directory. Read him in the 119 Psalm, and see, if he do not make the Word of God his Rule. 'Tis a long Psalme yet there are few nay very few Verses in a l that Psalme where God's Commandments, Judgements, Statutes, Ordinances, or something equivalent are not mention'd: with most passionate, happy tautologies his tongue staves, dwells upon them, as if he were afraid of an untimely losse.

Mountains and Vallies cause some unevennesse in the Earth, yet in respect of the Universe, they make but one plain and even Globe. So this Wise Ruler knew that he was plac'd above others, yet he also knew, that he was equally subject in respect of God.

Sure our Royal and Holy *David*, that was so barbarously, so bloodily taken from us, kept his eye steady upon this Rule, that he had read, that he had studied *David*, especially in his book of Psalms, let his *Lord Samson* bear witnesse,

But behold a greater than *David*. Let me propose the β *Christ* to you for an Example, who took not upon him onely the honour of ruling his people but the work also.

Esay 9.6. So 'twas prophecyed of him: *The Government shall be upon his shoulders.*

Esay 49.4 And so the same Prophet though many hundred years before, foretold what he should doe. *I have labour'd in vain, I have spent my strength for nought, and in vain; yet surely my judgement is with the Lord.*

The word signifies *cum anhelatione & defatigatione laborare*. *Exortia* say the *Septuagint*, that is, I have laboured with weariness.

The

The second word signifies as if the radical moisture were dried up and spent.

According to him that was the type. *My strength is dried* Pl. 22. 15. *up like a potsherd.*

Thus ye see *Judici non tantum commissa est Potestas sed Cic. Fides.*

And while I presse the Word of God to be your Rule, I cannot but take notice of those, that walk contrary and against this Rule: Insomuch, that it looks rather like the design of providence than convenience, that this Town is made the Seat of justice, where so many with open face walk obnoxious to the Lawes of God and the King.

Sure our dissenting Brethren will leave rayling against Protestant *Bishops*, when they see the Popes interest carried on, in a place that is almost in the middle of a County, and almost in the middle of a Kingdom.

There are of that Religion, whom I must never speak of but with honourable mention for their eminent and never to be forgotten service in the preservation of his Majesty.

And I am most confident, that the modesty of those Gentlemen will not give them leave to scandalize that Person whom they endeavoured to preserve with the hazard of their lives and fortunes.

But there are more Recusants than Papists, that absent themselves from our Congregations, preferring h— condriacal devotion before grave and well temper'd prayers.

These begin to murmur as *Israel* in their Tents, saying, *because the Lord hated us, he hath brought us forth out of Ægypt to deliver us into the hands of the Amorites.* So They: God has restor'd us our King, our Lawes and Liberties, and deliver'd us from Anarchy to deliver us up into the hands of Papists.

I am afraid the practise of the former helps on to the grumbling of the latter.

Though the publique Service and Ceremonies be the grand Pretext, Men will be lovers of themselves to the worlds

worlds end, and consequently of their own opinions : but the Law is made for a Curb to fancy, and to keep dis-temper'd spirits within the hedge of obedience.

And while I go on to presse you to the observance of the Sacred Rule as your Rule, let me beg that the Day of Publique Worship may have more publique honour, that there may not be such travelling up and down that day upon needlesse, and I fear too much upon sinful occasions; that the bells of *Pack-horses* may not be louder than those of the Churches. 'Tis a sad Sabbath when the beasts may not rest from Labour, nor their Masters from sin.

I do not argue for a Christian Sabbath from Jewish Principles; but if it be *ἡμέρα κυρίου* and the Lords Day, let it be kept *Holy to the Lord*.

'Twas a good and wholesome Act (with submission let me speak it) to prohibit Arrests on that Day, that men might not be haled to Prison on that Day, when their Saviour arose from the Prison of the Grave, and gave plenary satisfaction for the Debts of mankind to God the Father.

I know 'twas an act made in the time of Rebellion, yet if it be a good one, let us keep it as we doe the Lands they got for us beyond Sea. The Acts of *Richard the Third*, A Protector and an Usurper, the Greatest but One, were good and are observ'd; and though my Lord *Bacon* in his *Henry the seventh* tells us, such Good Lawes are but the brokage of usurpation; yet seeing God hath restor'd us the Principal, *Our King*, let us not lose the Use and Interest.

There are many other things, which I might touch upon, as *The Jewry*, that some one more crafty than the rest might not lead his fellows, and so They like Sheep, go *Quà iter non quà eundum*, following their Fore-man, and never observing what the Evidence points at, or directs to. But this is *extra spharam*.

May the word of God be your Rule according to which you may walk, and the Spirit of God your Guide

to enable you to walk according to that Rule ; and then ———— You will not be ἀναστρεφόμενοι as Homer terms them, nor διεστρεφόμενοι as Hesiod ; but it will be according to the Orator.

Patrocinium *Angliæ* potius
quam Imperium.

FINIS:
